A

True Coppie of the

DECLARATION

Published at

SANQHAIR

Upon the tenth day of Auguſt 1692.

Sic enim omninò ſtatuo, Non ideo interire in Eccleſia veritatem, etiamſi ab uno Concilio opprimatur: Sed mirabiliter à Domino ſervari, ut iterum ſuo tempore emergat & ſuperet. *Calvin.*

Printed in the Year M. DC. XCIII.

THE DECLARATION

Of a Poor wasted, misrepresented Remnant, of the suffering, Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, True Presbyterian Church of Christ,

IN

SCOTLAND,

United together in a Generall Correspondence,

Published at

SANQHAIR.

IT will, no doubt, be reputed by many, a work both superfluous and Unseasonable at this time, to publish any thing of this Nature. Superfluous, in regard that our Principles and practises are already abundantly manifest to the world, particularly in our *Informatory Vindication*, *The Testimony against the Toleration*, and the Contendings and sufferings of many of our dear brethren in their adhering to the same. And unseasonable, by reason of our present Circumstances, being this day as sheep scattered upon the mountains, without a sheepherd to gather or lead us: No man taking care for our souls: But in stead thereof, all or most part waiting for our halting, Looking for and Lying in wait, to catch Advantage against the Cause, through the least misbehaviour of any of those who oun it: And would, we doubt not, be glad of any thing whereby they might get the least shaddow of ground to reproach; Now when we are as *signes* and *wonders*, and have for moe to Criticize upon our words and actions, than to kyth any Sympathy with the scope and designe of what we intend by the same. Upon these and the like considerations, it may be a question, whether at this time it be our duty to appear in this

manner ? Seing much of the Beauty and Luſtre of a Teſtimony, yea and much of its weight, depends upon its being both ſeaſonably exhibited, and by men of underſtanding, that have knowledge of the times, and what *Iſrael* ought to doe. Theſe and many other things relative to the ſame, as they have in ſome meaſure been pondered by us; ſo have not altogether wanted their own weight, to deterr us from any thing of this nature in ſuch a Juncture. But yet upon the other hand, When we conſider, that ever ſince the Lords Outſtretched Arm brought redemption to this Land from Anti-Chriſtian Darkneſs, and in ane eminent way made it his own, by bringing us under theſe Sacred and Inviolable Bonds of holy Covenants; As Enemies to that Covenanted work of Reformation, have not been, neither at this day are wanting for their part, in carrying on their Malignant Deſignes, in Oppoſition to and for deſtruction of the Covenant and Cauſe of God, and have been not a litle helped thereto by the faintings and Daſtardly yeeldings of Unfaithfull and Declyning Miniſters and Profeſſors of the ſame. So Likewiſe, the Lord hath glorifyed his Name, and hath ſo far Dignified this Church, as to have the honour (to the honour of his Name be it ſpoken) of having ſtill a Party in her, who notwithſtanding the Helliſh Cruelty of open and avowed Enemies in their perſecution on the one hand, and the baſe and treacherous Dealings of backſlyding Miniſters and Profeſſors in their Reproaches and Miſrepreſentations of that poor Party on the other hand. Yet over all theſe Difficulties, accounted it their glory to be faithfull for him in their places and ſtations: And eſteemed the leaſt *hoof* of the attained unto Reformation, preferrable to their Deareſt Intereſts: Laid hold upon all opportunities that were offered for giving a Teſtimony of their Love to himſelf, and zeal for his Publick Glory, although ſeldome or never thought ſeaſonable by the wiſe and Learned *Rabbies* of the time. Conſidering how they were helped to reſiſt unto blood, in ſtriving to *keep the word of his patience*, and *contend for the faith once Delivered to the Saints*. How the Lord ſmiled upon their honeſt Deſignes, and received them with good-will at their hands. And Likwiſe conſidering, what God-provocking, ſoul-enſnaring, and Land-Deſolating Courſes are now on foot in theſe Lands; as if all we have done theſe years bypaſt were not ſufficient to Draw doun the Lords deſerved wrath upon us, without putting on the Capeſtone on all our other defections, *by Joyning once more in Affinity with the people of theſe Abominations*, and carrying it on under the Name of *Proteſtant Intereſt*, and *New Reformation*. And then, what ſtrange Apprehenſions the Land hath conceived of us, upon the account of our non-concurrence with the ſame, looking upon us as *men miſled*, *drinking in and mentaining ſtrange and pernicious principles*; *Deſpiſers of Government*, *and Rejecters of the Goſpell*. We ſay, upon theſe and other weighty Conſiderations, we Judge our ſelves ſome way obliged, if we can do no more, at leaſt to kyth our deſire to follow that

Noble cloud of Witneſſes, and to go forth by their footſteps in contending for *Truth*, by adding our mite of a Teſtimony to all the *Truths* that are this day Practicallie Controverted: and againſt all defections either on right or Left hand, whatſoever plauſible pretences they may be covered with. Although we judge our ſelves, at this time, Incapable of Publiſhing any thing that can either make Truth more clear than it is, or yet eſcape the ſneaking Cenſure of thoſe, whoſe ſtation (if they were faithfull in it) Leads them to be far more forward in this work than we.

We therefore Declare to the world, our hearty deſire to embrace and adhere to the written *Word of God*, contained in the holy Scriptures of the *Old and New Teſtament*, as the only and compleat Rule of Faith and Manners: And whatſoever is founded thereupon, or aggreeable thereunto, ſuch as *Our Confeſſion of Faith*, *Larger and ſhorter Catechiſms*, *Directory for Worſhip*, *Our Covenants*, *National and Solemne League*, *The Acknowledgment of Sins*, *and Engadgment to Duties*, *Cauſes of Gods Wrath*, The Ordinary and Perpetuall Officers of the Church by Chriſts oun appointment, as *Paſtors*, *Doctors*, *Elders* and *Deacons*, and the Form of Church Government, Commonlie called *Presbyterial*. We Declare our Adherence to all the faithfull Contendings for Truth, whether of old or of Late, by Miniſters or Profeſſors, againſt whatſoever ſinfull Courſes, whether more refined or more groſſe. And particularly, againſt the *Publick Reſolutions*, *Cromuels Uſurpation*, the *Toleration of Hereſies and Sects* in his time. Againſt the Sacrilegious Uſurpations and Tyranny of *Char. 2d.* The Unfaithfullneſs of Miniſters and Profeſſors in complying with him, by accepting his Indulgences firſt or laſt. And in a word, to every thing aggreeable to the Matter of our Teſtimony as it is Declared pag. 25. and 26. of our *Informatory Vindicasion* printed *Anno* 1687. Likewiſe, our adherence to the Teſtimony againſt the abominable *Toleration* granted by the *Duke of York*, given in to the Miniſters at *Edinburgh* by that faithfull Miniſter and now glorifyed Martyr *Mr. James Renuick Janr.* 17. 1688. And to whatever faithfull contendings have been made, or Teſtimonies given againſt the endeavours of any, in their ſtriving to engadge us in a ſinfull Confederacie with a Malignant Cauſe, contrary to this our Teſtimony, ſince the Late Revolutions.

Next, we Declare our Rejecting of whatever is Contradictorie or contrary unto the written Word of God, or not founded therupon either Expreſly, or by Direct, near or neceſſary Conſequence. More particularly, we Teſtify our Deteſtation and Abhorrence of *Popery*, *Quakeriſme*, *Libertiniſme*, *Antinomianiſme*, *Socinianiſme*, *Anabaptiſme*, *Independency*, *Prelacy* and *Eraſtianiſme*, and all Extravagancies and Errors on the right or Left hand, ſuch as the Doting Deluſions of theſe draun into a Conſortſhip in and about the COTE-MOORE. Together with all Kinds of Idolatry, Superſtition and Profanneſſe, and whatſoever is found contrary to ſound Doctrine and

the Power of Godlineſſe, and againſt every other thing, contrary to the Teſtimony of this Church, as they are particularly enumerated in Page 27. and 28. of our forſaid *Vindication*. And in Like manner we Diſoun as a ſtep of Defection, Declyning from, and contradictory unto the Covenanted Reformation of the Kirk of Scotland, and inconſiſtent with the Teſtimony of our Anceſtours, The Publiſhing of that Declaration, called, *The Declaration of* HIS HIGHNESSE WILLIAM PRINCE *of* ORANGE *&c.* And eſpouſing it as the ſtate of the Church and Kingdom of Scotlands Quarrell, while he then was, and yet is, ſurrounded in Counſell and Army with many of the old and Inveterate Enemies of Chriſts Cauſe and people, both at home in theſe Lands and abroad, except France and his Aſſociates. His unconcernedneſſe with the overturning the work of God in theſe Lands theſe many years, till his oun Intereſt, and the Call of the *Prelats* in *England* did prompt him to his Undertakings. Their Being ſet up by the Suffrages of theſe men of blood here in Scotland, notwithſtanding of their being Immediately before Crouned and Anointed King and Queen in our Neighbouring Covenanted Land, according to all the Engliſh Popiſh Ceremonies, upon their engadging on their knees, before the Altar &c. *To the utmoſt of their power to preſerve unto the Biſhops and Clergy of that Realme, and to the Churches committed to their Charge, ſuch Rites and Priviledges as do or ſhall appertain unto them, or any of them.* As alſo, if we conſider his other Declaration of the Reaſons inducing him *to appear in Arms in the Kingdom of England, Scotland and Ireland*, emitted at the ſame time; Wherin he Labours to put ſhame and contempt upon moſt of all the contendings of this Church, and to bury many of the moſt materiall points of her Teſtimony. Thereby declaring his principles, and what he reſolved upon in his after practiſe: And his thereby rending and overturning that deſirable Uniformity in Religion attained unto with *England*, which theſe Lands cannot break without manifeſt Perjury; being ſworn thereto by *the firſt Article of the ſolemne League and Covenant.* At Leaſt it is a walking in their Counſels who rent the ſame before him; and an undenyable Corroborating and Ratifying *the Statutes of Omri and the works of the houſe of Ahab*, that thereby theſe Covenanted Lands ſhould be made a deſolation, and the Inhabitants thereof a hiſſing. Upon theſe and other very weighty grounds and reaſons, which (if the Lord will) we may have the occaſion to make knoun afterwards; We Declare the Refuſal of our Concurrence with the preſent Courſe now on foot; It being no way Concerted according to the ancient *Plea* of the Scottiſh Covenanters, *for the Covenanted Reformation of Religion in Brittain and Ireland, for the Doctrine, Worſhip, Diſcipline and Government of the Houſe of God, againſt Poperie, Prelacie, Malignancy, Sectarianiſme, Eraſtianiſme, and whatever is contrary to ſound Doctrine and the power of Godlineſſe.* But in ſtead thereof, a joyning and concurring with the Promotters of all theſe, in their *Popiſh,*

Pre-

Prelatick, *Malignant* and *Sectarian* designes, whereby Error, Profanity, and Wickedneſſe is Encouraged and Tolerated; The Lord highly diſhonoured; His avowed and Declared Enemies brought in to places of greateſt Power and Truſt, in ſtead of bringing the wheel of Juſtice over them; Together with the addition of moſt of all thoſe, who have been the chief Ring-leaders, Fomenters and Favourers of *Indulgences*, *Toleration*, and all other Defections of this Church. This quarrel, we ſay, we refuſe to eſpouſe in *Lieu* of that other: But to ſignifie our diſpleaſure therewith, refuſes to concurr in any thing that we know will ſtrengthen or encouradge the ſame, ſuch as taking *the Oath of Aleigance*, Randivouzing at their command, Paying any Subſidies Impoſed for that end, or doing any thing that may tend to the weakening the hands or ſaddening the hearts of our brethren, in their Honeſt, zealous and faithfull contending againſt the ſame. For which Let all concerned ſee *the Seaſonable and Neceſſary warning of the Generall Aſſembly of this Kirk to all the members thereof*, *July* 27. 1649. *Seſs.* 27. *Gen: Aſſem: July ult* 1648. *Seſs.* 21. *with the Humble Supplication of the Aſſembly to the Committee of Eſtates Auguſt* 2. 1648. *Seſs.* 25. *Act Gener. Aſſem. Aug.* 3. 1648. *Seſs.* 26. *Act* 4. *Parl.* 2. *Char.* And what our Land mourned for *Art.* 9. *Step.* 5. *of the Cauſes of Gods Wrath.* With many places of Scripture, Acts both of Aſſemblies and Parliaments, which are ſo clear, that if they were made judges, and durſt come above-board to examine the preſent Courſe; It were no great difficulty to the meaneſt capacitie, to ſee as great diſparity between this and what our Fathers contended for, as between Defection and Reformation. But Leſt we ſhould be hereby ſuſpected of mentaining the Principle of diſouning all Government: Therefore, as for ſuch Magiſtrates, as, being rightly and Lawfully Conſtitute over us, ſhall employ their Power for ſetting the Mediator on His Throne, and the Croun upon His head, and in defence of his Croun-Rights and Royall Prerogatives, ſhall act as the Miniſters of God in a direct Line of Subordination to him, in Defence of our Covenanted Reformation, and the Subjects Liberties, againſt *Popery*, *Prelacy*, *Eraſtianiſme*, *Superſtition*, *Hereſy*, *Profanneſſe*, and whatever ſhall be found to be contrary to ſound Doctrine and the Power of Godlineſſe: and thus become a Terror to evil Doers, and encouragers of them that do well. We Declare, whenſoever we can obtain and enjoy ſuch Rulers, we will Oun, Embrace and Defend them to the utmoſt of our Power, and prove encouraging ſubject and obedient to them in our places and Stations. And here in purſuance of our former Teſtimony, we reſolve to ſtand & wait.

Moreover, we Teſtify and declare againſt the unparallelled unfaithfullneſſe of the Miniſters in Scotland, as in what they have done before theſe Revolutions to the detriment of the Cauſe: So eſpeciallie ſince; in Contributing and Concurring they and their Accomplices, in their ſtations and to their power, with the bulk of theſe Old, bloodie

bloodie and perjured Enemies of Christ, his Cause and people, in their setting up HIS HIGHNESSE THE PRINCE AND PRINCESS OF ORANGE, King and Queen over these Covenanted Lands, while acting directly contrarie to the Covenants; being without Covenant-Qualifications *Viz. of known Integrity, Approven fidelity, Constant Affection and zeal to the Cause of God, Such against whom there is no Just Cause of exception nor jealousie*; which our Covenants and the Laws of the Croun require to be in Judges Superiour or Inferiour, whom we are allowed to set over us and joyn with, according to *Exod.* 18. 21. 2. *Sam.* 23. 3, 4. *Nehem.* 7. 2, 7. Being not of one perfect Religion with our selves; neither in Covenant, nor admitted Covenant-wayes: without the sealing and swearing of which, our fathers, or rather we our selves, refused to receive *Charles the second* to the Croun. It being the very foundation, wherupon any right they have to Govern is founded: And without the Approbation and Subscription whereof, the people can never have from him, Sufficient security, either for Religion or their Just Liberties. And, if the *Prelats* in *England*, with their Associates, were so peremptory, as not to admitt him to the exercise of the Government, untill they had him engadged to mentain and defend that Abjured Hierarchie; How Astonishing is it that *Presbyterians* should not have waited, till the Lord had raised up Instruments, rightly Qualifyed, and from whom sufficient Security for the Covenanted Reformation of the True Religion in these Lands might be had: and not to have made hast, in building up *Zions* breaches with the stones of that *burnt mountain of* BABYLON? Their unfaithfullness to their souls, In not representing to them the Hazard they were and would be in, if they entred themselves heirs to the sins of that Throne, against which the Lord hath such a Long and Eminent Controversie, In seeking to establish his oun Interest upon the Ruines of the Interest of Jesus Christ; which is nothing else, but to oppose the Kingdom of the son of God, *by whom Kings do reigne.* If he should cleave unto these men as his Trusty Counsellors, Who, as they never had the Glory of God nor the good of his People before their eyes; So now, in all their Wayes and Counsels, are seeking nothing but their oun Interest, to the Hazard and Destruction of Religion and the Desolation of the Kingdoms. If he should settle a peace with Gods Avowed and Declared Enemies, the murtherers of his poor innocent People, by ouning them as his good and Loyal Subjects, upon condition of *their peacable submission to his Government.* And if he should Employ, Help, Concurr or Joyn with Anti-christian Forces, either at Home or Abroad. All which he hath done, and this day is doing; which cannot be otherwise Judged, but a giving of his Royall Power and strength unto the Beast: and an accession to all that blood of the Lords people, wherwith those sons of *Babel* have made the Lands under their Respective Tyrannies to Suim. Their unfaithfullness, in not Laying plainly and seasonably to his Consideration, what the mouth of the LORD

of

of HOSTS hath ſpoken of all the Accounts of People, Nations, Kings, and Rulers againſt the Kingdom of His Son; that they Imagine a Vain thing, and that he that ſitteth in Heaven will have them in deriſion, and vex them in his ſore diſpleaſure. What marks of deſperate Malignancie; Enmity and hatred to the Cauſe and people of God, hath appeared, theſe Years bypaſt, in theſe men that now bear the SWAY in his Councels and Armies. How the Anger of the Lord hath been kindled, even againſt his deareſt Saints, when they have joyned themſelves to ſuch men as he hateth, and is Curſed. And how ſeverelie he hath threatned and puniſhed ſuch Kings, as have Aſsociate with Idolaters & Leaned to their helps. And next, Their Unfaithfullneſse to the poor guilty Land, in not forſeeing the Evil and fore ſhewing the Danger, of ſetting up Magiſtrates without aſking Counſell at the mouth of the Lord; Although a Duty Incumbent on faithfull Watchmen, to ſet the Trumpet to their mouths in ſuch Caſes, and give Faithfull and Diſtinct Warning, leſt Iſrael caſt off the thing that is good, and the Enemie purſue him, for ſetting up Kings and not by God, and Princes without his knowledge. Nor yet declaring the ſin and Danger of Aſsociating in War with known Enemies of Truth and Godlineſe, ſuch as are employed in the preſent Expedition: Wherby a door is opened for the Introduction, Toleration, and Encouragment of *Papiſts*, *Malignants* and *Sectaries*; And the ſtate of the Quarrell, in ſtead of being rightly propoſed, according to the Ancient PLEA, againſt both right and left hand oppoſites; it is therby betrayed, loſt and buryed. Add to all theſe, their pretended Faſts and Thankſgivings, for Succeſſe and proſperity to the Enemies of God, his Church and people: Whereby the Lord is mocked, His Truths buryed, The peoples Souls enſnared, The Godly ſtumbled, A Courſe of Reformation rather buryed than raiſed, proſecuted or defended; And a Malignant Quarrell embraced; Yea that ſame Courſe which hath been alwayes Curſt of God, and upon which he hath ſet evident marks of his Diſpleaſure. The Publick Sin, for which he is this day contending againſt the Land: and the ACHAN which hath made *Iſrael* ſo oft to fall before their Enemies.

Now, if this be no falſe Charge, as, Alace! it is not: And if theſe be not only pieces of unfaithfullneſse, but manifeſt breaches of Covenant, and very great ſteps of defection from the Principles and practiſes of the once famous Church of Scotland, as indeed they are. And if our hearing and Joyning with them, will Infer a Concurrence with their Courſe, A participation of their Guilt: And a rendring of us obnoxious to the Judgments to which breach of Covenant is Lyable: Since it is ſuch a Communion, as in the preſent Circumſtances is Interpreted by all to be a *Teſſera* of Incorporation with them, and a ſigne of Approbation of their way, with which all muſt be Interpreted Conſenters that are not Contradicters. And Lykwiſe a laying doun of our former Teſtimony, before the Courſes Teſtifyed againſt be forſaken, as

none will deny. Then we ſee not, How any Honeſt man, Zealous Chriſtian, or Faithfull Miniſter can Condemn us, for Declaring our cheerfull Reſolution, in the Lords ſtrength, to ſtand off, and not to Concurr with them in this their New and ſtrange way, by hearing them, paying their Stipends, obſerving their Faſt or Thanksgiving days, Compearing before their Kirk-Seſſions, Preſbyteries, Synods, Generall Aſſemblies or the Lyke. But on the Contrarie, To proteſt and Teſtify againſt the Conſtitution of theſe Eccleſiaſtick Meetings; In Regard they are made up of ſueh a corrupt mixture of Members. Some of them having embraced *Indulgences*; Some having given *Bonds* to the Councell *not to preach for an Indefinite or Longer or Shorter tyme*; Some having ordinarly heard and Communicated with the *Curates*; Some having come under ſinfull *Bonds of Peace* and *Oaths of Aleigance*, and the lyke, to the perſecuting Adverſaries, Repugnant to the Oath of our Covenants. Againſt the breaches of which Covenant, We Teſtifie, And againſt all the Injuries and Affronts that have been or are offered to the ſame by the Miniſters in Scotland, in not preaching the perpetuall Obligation of them, nor Renewing them; Neither diſcovering particularly the breaches thereof: Yea many not once mentioning them in the Engadgments which they Require of parents, when they preſent their Children to Baptiſme, or in their Licencing and Ordaining of perſons to that Holy Function of the Miniſtery. Oh! How Aſtoniſhing! The like not to be heard among the Heathen; That theſe Solemn Vows and Covenants ſhould not only be Scorned, derided, and openly burnt, and made a Capital Cryme to oun them, by Open & Avowed Adverſaries; But alſo caſt by and buried by the Miniſters of the Church of Scotland, called Presbyterians. A Covenant, without the Swearing of which, none was capable of the meaneſt Employment either in Church or State. A Covenant, to which Chriſts witneſſes did alwayes Adhere: and for which they did Suffer & Contend. That Covenant, which the Repreſentatives of Church & State in the three Kingdoms, Did Solemnly Swear and Subſcribe for themſelves and Poſterity; Of which the Obligation, either to the Duty or Puniſhment, continues Indiſpenſible upon the Generation; which for the Moral Equity of its *Matter*, the Formality of its *Manner*, the Importance of its *Purpoſe*, the Holineſſe of its *Solemn Engadgment*, and the Glory of its *Ends*, No power on Earth can diſannull, Diſable or diſpenſe. That Covenant, which was juſtly thought a fitt and excellent *Mean*, not only to ſtrengthen and fortifie the Kingdoms againſt the Common Enemy of the True Reformed Religion, Publick peace and proſperity; But alſo, to acquire the favour of Almighty God towards the three Kingdoms of Scotland, England and Ireland, as is expreſt in *the Ordinance of the Lords and Commons for taking of the Covenant* Dated *February* 20. 1643. *Surely then, the Authors and Chief Inſtruments of the breaches of that Covenant, are to be looked upon as thoſe that ſtrengthen the hands of the Common Enemy, and provoke the wrath of Almighty God againſt theſe*

King-

Kingdoms. And if by the Declaration of both Kingdoms, Joyned in Arms Anno 1643. *Such as would not take the Covenant, are declared to be Publick Enemies to their Religion and Countrey, and to be Cenſured & puniſhed as Publick Adverſaries & Malignants: Who ſeeth not now a ſtrange falling away from theſe firſt Principles & Profeſſions among thoſe who either Magnify & Cry up, or at the leaſt Connive at and Comply with ſuch as have not taken the Covenant, Yea are known Enemies to it?* Yet notwithſtanding, Theſe ſame Enemies have been Complyed with and Connived at, by many Miniſters, in their taking *Oaths* Impoſed by them, Repugnant, we ſay, to the Oath of our Covenants. And others of them having gone on in ſundry other ſteps of Defection: and to no ſmall Contradiction of Chriſts more faithfull Sufferers and Witneſſes; Moſt part having Addreſſed for, and accepted of the late Anti-chriſtian *Toleration*: And to this day are treading the ſame paths that lead to Defection, and to a deteſtable Indifferencie and Neutrality in the Lords Matters; without any ſhaddow of their Cordial Abandoning ſuch Wofull Courſes: But on the Contrary, a *wyping of the mouth, and ſaying, We have done no Evil*: A Faſting, praying and Giving Thanks for ſucceſſe and Proſperity to thoſe *who have devoured Jacob, and laid his habitation deſolate*; Under whoſe ſhaddow they Enjoy this unhallowed eaſe, as if they were delivered to retain and mentain all theſe Abominations. Can ſuch a work be of God? Can tender Zealous ſouls Concurr with it in Faith? Or, Can it ſtand? Which hath its foundation laid upon the Ruines of TRUTH? Such a Superſtructure, as *building up* ZION *with blood, and Jeruſalem with Iniquitie.* Such meaſures, being bounded by the decrees of Gods Enemies. And ſuch Workers, who by the word of God & decrees of our Church, would be ſuſpended, if not depoſed from their Office, and brought in as delinquents to undergo Cenſure, and not as Conſtituent Members of a Judicatorie. *In* regard they have yeelded up the Liberties of the Church into the hands and will of her Enemies: and in regard they carry on a Courſe of defection, contrary to the Scriptures, our Covenants, and the Acts and Conſtitutions of this Church. We ſay again, upon theſe grounds, We, in our places & ſtations, Teſtify againſt all that they may Conclude or Determine in theſe their Eccleſiaſtick Courts, by *Acts, Ratifications, Declarations, Sentences, Cenſures* or *Commiſſions &c.* that ſhall be made or Given out by them: And proteſts that the ſamen may be voyd and null, and not Interpreted as binding to the Church of Scotland. But let none think, that what we have here ſaid can be Interpreted to be a vilipending or Rejecting of the Free, Lawfull, and Rightly Conſtitute Courts of Chriſt: For we do Acknowledge ſuch to have been among the firſt and moſt effectuall Means Appointed of God, for preſerving the purity, and Advancing the Power of Reformation in the Church; The ſweet fruits and bleſſed effects wherof this Church hath ſomtyme Enjoyed: which we have been endeavouring after, and are this day longing for.

We Deteſt and Abhorr that principle, of *Caſting off the Miniſtrie*, wherewith we are malicioufly Calumniated, by thoſe who Labour to faſten upon us the Odious Names of *Schiſmaticks* and *Separatiſts*, *Deſpiſers of the Goſpel* and the like. But as herein they bewray their enmity to the Cauſe we oun; So, till they bring their oun Principles and Practiſes, and ours both, and try them by the Law and the Teſtimony, the meaſuring Line of the Sanctuary, The Word of God, and the Practiſe of this Church when the Lord kept houſe with her, and rejoyced over her as a Brydgroom over the Bryde, They can never prove us *Schiſmaticks* or *Separatiſts* from the Kirk of Scotland, upon the Account of our *Non-Union* with the Backſlyding Multitude therein. And herein we may have a ſure and well grounded hope, that when the Lord ſhall decide the Controverſy in the favours of Truth; In that Day, *Union* in Truth & Duty, and *Separation* ſinfully conſidered, will be otherwiſe applyed than now they are. Beſides, we may ſay (without boaſting) we ſuppoſe it may be gathered from what we have done for the faithfully preached Goſpell, and what Love and Reſpect we have kyth'ed towards faithfull Miniſters, whilſt ſuch, what our Carriage to them would yet be if we had them. Yea, we are ſo far from having any ſtated Prejudice (as ſome fooliſhly think) at any of them, for whatever their ſtrayings have been, either as Miniſters or Chriſtians; That we *Declare* by theſe Preſents, whenever the Lord ſhall ſend us ſuch, as out of Love to God, zeal for his Publick Concernments, and Conſcience of their Duty, will kyth their Reſentment of their former Backſlydings and Defections, by Condemning and forſaking the ſame, and ſatiſfy the offended Conſciences of the Lords People, by their Publick Declaring the mind of God Faithfully & Freely, and the Peoples Duty in order to the paſt and Preſent Courſes of the time; Keeping nothing back that may be profitable for our building up in Holineſſe, our manadging a Teſtimony for Chriſt, againſt all the forementioned or the like ſteps of Defection, and that the ſame may be Faithfully Tranſmitted to the ſucceeding Generations; That they may know what the Lord hath done for our Land, and may not be like their Fathers, a race not right in heart with God, Unſteadfaſt and Perfidious in his Covenant. Upon theſe CONDITIONS, and Upon Removal of Juſt Exceptions, we Promiſe our hearty Concurrence with them, in hearing them, and to doe every other thing, that Precept or former Practiſe to Miniſters in the like Caſe, can oblidge Perſons in our Circumſtances to dbe to or for their Faithfull Leaders, to whom they may ſafely, without ſcruple, Commit the Charge of their ſouls. Withall Proteſting, that this our Declaration may be a ſtanding Anſwer to all the Lies, Reproaches, Miſinformations, or Miſrepreſentations whatſoever, that ſhall be brought in againſt us in time coming, by whatſoever Party or Perſons, upon the Account of our Non-confederating with them; Seing what we here Require, is both Religious & Reaſonable; And ſeing what we oun, is of no new Extraction:

But

But was esteemed Truth before we had a tongue to speak for it; and, we hope, shall be so, when its Enemies & betrayers shall want a mouth to speak against it.

And now, having thus Declared our Testimony in as Compendious and Innocent a way, as the Nature and Circumstances of it will Allow. As we are not altogether Ignorant what Acceptation it shall find from Persons of all tempers to whose hands it may come; So especially from those Ministers, Master ALEXANDER SCHIELDS, Master THOMAS LINNING, Master WILLIAM BOYD, and others their Accomplices, who have lately gone from us and left us, after the Lord (in his mercy to us) had frustrate their designe of Precipitating us into a Confederacy with all those to whom the Nations are saying, A CONFE DE RACY; by Regimenting and Uniting with the destroyers and betrayers of the Cause, and that both in Church and State; and casting in our Lots, and Interweaving our Interests with theirs; As they had done with many of our Brethren before, and also with many of our selves, which this day we desire to mourn for, And longs for that day, wherein we may Confesse the same before a Competent & Faithfull Judicatory. But if we durst say, that what we have here done, was not intended to please our selves, so neither to give Just ground of Irritation or Stumbling to any of the Lords People. And as for the wicked, who know not at what they Stumble, we may warrantably say, It was not designed to Please them, be the Event what it will. Only this, To let the Indifferent and Lukwarm Party on the one hand know, that the Lord is keeping up a handfull to witnesse for him, against their past and Present Rotten Courses of Defection, Notwithstanding their cutting off the Hair, and putting out the eyes of these three Ministers before-mentioned, and carying them in their Printed *Acts* and *Letters* through the Nations, as Trophees of their victory over them; as men whose former Lives & Doctrine had been Contrary to the former Rules and Principles of this Church, nourishing and encouraging Schisme, Division & Defection, and their former Testimonies made up, in many things, of severall Peremptory gross mistakes, uncharitable and Injurious Reflections tending rather to kindle Contentions, than remove Divisions. All which are plainly Insinuated in their Act, Called. *The Proceedings of the Assembly anent Master Linning and others.* Thereby labouring, through them, to reach a blow to the Cause of God, and to all the faithfull Witnesses and Witnessings of the poor Remnant with whom they were once embarked. And that the Malignant Party may likewise know, that we look upon them as the Murtherers of our dear brethren, whose blood, as it is precious in Gods sight, so no humane power can Indemnifie; for though it be Gods glory to pardon, yet mans duty and glory is, to Administer Justice Impartially. We are not changed from our former Principles and Intentions, but our Cause is the same, whatever those who have fallen off from us may plead for. And Fi-

F133491

nally, we desire all Persons, of whatsoever new Party they be, Minister or other, that would appear more Refined than the rest, and Pretending to Act separately from our Enemies and Antagonists, whilst yet really Incorporate with them, and carrying on their designes more effectually, though more smoothly, and Instrumentall to break and Divide us more than any, as if purposely sent forth by the Rest for that effect; Not to mistake us, as if what we have said in order to the Rest, were not applicable to them. But on the Contrary, that we look upon their Course, as Accompanyed with many Aggravations that others are not Capable of. And so, as more loathsome to God, ought to be the more Detestable to us. And as for Neutralists, who account it wisdom to Condemn all, and Pretend to side with none, we referr them to the last Article of the *Solemne League and Covenant* (without forgetting the rest) Namely, *That we shall Assist and Defend all that enter into this League and Covenant, in the mentaining and Pursuing thereof, and shall not suffer our selves Directly nor Indirectly, by whatsoever Combination, Perswasion or Terrour, to be Divided or withdrawn from this blessed Union & Conjunction; Whether to make Defection to the Contrary Part, or to give our selves to a Detestable Indifferency and Neutrality in this Cause.* According to which Article, mens Reality and Integrity in the Covenant will be Manifest and Demonstrable, as well by their Ommissions as by their Commissions; as well by their not doing good as by their doing of evil. He that is not with us, is against us; and he that gathereth not with us, Scattereth. And whatever our Complaints be this day, tossed with Tempests and not Comforted; Yet we hope he hath thoughts of Peace and Purpose of mercy towards us. We do not mourn as those without hope: But we will bear the Indignation of the Lord, because we have sinned against him, Untill he plead our Cause and Execute Judgment for us. He hath lifted Up our Enemies that their fall may be the greater: and that He may cast them doun into desolation for ever. He will make his Cause to Triumph at last, over all Opposition, and the Enemies foot to slyde in due time: And so put a new song of Praise in the mouths of all the faithfull friends and Followers of the LAMB.

Therefore we Appoint and Ordain, that Incontinently ye our Emissaries pass upon the tenth day of *August* 1692 years, unto the *Mercat Cross* of SANQHAIR, and there by open Proclamation make Intimation of this our *Declaration*, leaving Coppies of the samen Affixed upon the forsaid Mercat Crosse and other patent places of the Kingdom necessary. Given at..... upon the tenth day of *August* 1692 Years.

LET KING JESUS REIGNE AND LET ALL HIS ENEMIES BE SCATTERED.

FINIS.